The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 76, Vol. vii.] BELFAST, APRIL 1st, 1887. [For Gratuitous Circulation

The Rev. J. C. Street begs to acknowledge the receipt of the following subscriptions in aid of the gratuitous publication of the *Chronicle and Index*:—

Mrs. Boys, Brighton,	...	£0	2 6
Mrs. Watson, Newcastle-on-Tyne		0	10 0

Further subscriptions are invited, and will be gladly acknowledged.

We are now in a position to announce further details respecting the forthcoming Anniversaries.

The Annual Sermons on behalf of the Unitarian Society will be preached in the Church of the Second Congregation, Belfast, on Sunday morning and evening, April 10th, and on the afternoon of the same day at Moneyrea, by the Rev. R. A. Armstrong, B.A., of Liverpool.

On Monday morning, the 11th, there will be a Welcome Breakfast at the Lombard Café, at 9-30. Jas. M. Darbishire, Esq., of Liverpool, will preside. Tickets, 2s. each, which may be had at the Depository, Queen's Arcade.

In the afternoon of the same day, there will be a Special Service and Conference at Comber, at 4 o'clock. The Rev. W. G. Tarrant, B.A., of London, will preach; and after tea addresses will be delivered by various friends from England and Scotland.

On Tuesday evening, the Annual Meeting of the Society will be held in the Rosemary Street Lecture Hall, at 7-30. John Ritchie, Esq., will preside. The following gentlemen, in addition to local friends, will be present and take part in the proceedings:—The Rev. R. A. Armstrong, B.A., Liverpool; Joseph T. Preston, Esq., London; Rev. W. G. Tarrant, B.A., of Wandsworth, London; Rev. A. Shelly, Templepatrick; and James Graham, Esq., Glasgow. Other representatives are expected whose names are not yet sent forward. There is every reason to expect most interesting meetings.

The Monthly Service for the Young was held in the Rosemary Street Sunday School on Sunday, March 6th, at 10 a.m. There was a good attendance of scholars and teachers, and several of the parents of the children were also present. The service was conducted by Mr. Street, who also delivered an address on "Kindness to Animals," which was listened to with the greatest attention.

The following were the subjects of discourses by the Rev. J. C. Street during the month of March:—

March 6th—*Morning*—Hymn of the City. *Evening*—Atheism and the Popular Theology.

March 13th—*Morning*—The God of Nature. *Evening*—Agnosticism and the Popular Theology.

March 20th—*Morning*—God our Strength. *Evening*—Theism and the Popular Theology.

March 27th—*Morning*—All as God Wills. *Evening*—Monotheism and the Popular Theology.

The Monthly Religious Service in connection with Hopeton Street Sunday School took place on Sunday afternoon, March 20th. It was conducted by the Rev. J. C. Street, who spoke about "the life and influence of Jesus." There was a large attendance of girls, but the boys were not so numerous as usual. There was an excellent gathering of teachers.

We are indebted to Octavius Brooks Frothingham for an exquisite memoir of William

Henry Channing. Whatever Mr. Frothingham does, he does well; and this memoir is evidently no piece of task-work, but written *con amore*, and so glows with a spiritual light and fire which gleam upon every page. To those who were privileged to know W. H. Channing, this book will be accepted as a just estimate of a nature lighted up with genius, burning with enthusiasm for humanity, and consecrated to all the noblest aims and activities of life. To such as look only from the outside, and who can only judge a man's work by the calculable material results that flow from it, Channing's life will seem to be a failure; but to those who can see into the consecrated spirit, sanctified to holy thinking and working, and striving ever after oneness with the purposes of God, a life like W. H. Channing's will shine out with a fulness of power and inspiration that will ennoble their own lives and send them on their way rejoicing. As a piece of literary work this memoir is noticeable, as all Mr. Frothingham's work is; and as an estimate of a sweet, devoted, and pure life, it will stand high among the biographies of history.

The meetings of the Rosemary Street Mutual Improvement Society during the month of March were exceedingly interesting and instructive. The following was the programme:—

March 7—Paper: "Literary Ficton." By Mons. Dubois.

March 14 — Paper: "Nationalisation of Land." By Mr. W. J. Roche.

March 21—Lecture: "Dr. Guthrie." By Rev. J. A. Kelly.

March 28—Short Original Compositions.

Animated discussions took place, especially after the Papers of Mons. Dubois and Mr. W. J. Roche. The meetings of the month were excellent in all respects.

MESSRS. SWAN, SOUNENSCHEIN & Co., have published, from the pen of Florence Greg, a most interesting story of Bartholomew Legate, the last Smithfield Martyr. The book tells of a forgotten piece of history, and records the heroism of a devoted servant of God. The story is well told, and the interest is sustained throughout. The reader's sympathy and love go out with Bartholomew from the beginning to the end of his brave life, and the religious hopes and beliefs of the Martyr for truth and righteousness stir up profound appreciation in the hearts and minds of liberal Christians. The book may be put into the hands of the young with full confidence. It will stir them up to noble thinking and doing; and while interesting them in its beautiful and touching story, it will kindle lofty aims, and send them forward towards a higher life.

A BRIEF SUMMARY OF UNITARIAN THOUGHT.

UNITARIANS have always been the strongest opponents of formulated creeds and the warmest friends of earnest enquiry and progressive thought. When they are asked, therefore, as they often are, for a confession of their faith, they have no authorized or semi-authorized document to bring forth. Each must express his own highest thought in his own way. When Jesus was questioned about his religious opinions, he answered that the Love of God and of Man comprehended all; and Unitarians point with pride to the fact that their Church is open to all that love God and man. Still there are people who may find the following brief statements useful. They are the expression of an individual Unitarian's thought, but fairly represent the general tone and teaching of Unitarians to-day:—

1. Unitarians cherish a deep and earnest faith in the unity, justice, and goodness of God, whom they worship as their Creator, Preserver, and Father. The intuitions of the mind and conscience are in harmony with this belief; the higher records of the Bible support it; and the testimonies of the wise and good confirm it.

2. Though there have been many earnest, devoted teachers of religion in various ages and lands, yet they know of none whose example and teaching are so pure and ennobling as those of Jesus: hence, they would endeavour to live in his spirit; they delight to regard him as their brother, and they prefer to call themselves "Christians."

3. They hold with Jesus that all who forsake their sins, who seek the inspiration and guidance of God, who obey His voice in their conscience, and who walk in the paths of virtue, will be helped and blessed, both here and hereafter.

4. Unitarians reject the theory, held by various Christian Churches, of an innocent person being punished in order that the guilty may escape; and of eternal punishment in Hell. They think these doctrines are contrary to the justice and love of God, shocking to the moral nature of man, and absent from the teachings of Jesus.

5. They seek to restore the true idea of Jesus to the world—not as a mysterious and incomprehensible mixture of two natures, human and divine—but as the tender-hearted, lowly, self-denying Man, who being blessed by God with a large measure of His holy influence, sought to spread it, and to bring others into the same communion as he himself enjoyed.

6. As aids towards the religious life, they teach that God has been revealing His wisdom and love through each generation: in the voices of nature, in the thoughts and actions of the wise and good, in the silent experiences of every soul; as well as in the Bible—one of man's grandest treasuries of moral and spiritual experience.

7. Unitarians welcome every fresh discovery, or revelation of truth, in science or history, believing that the progress of knowledge will clear away the mistakes and superstitions associated with Religion, and enable men to grasp more clearly its realities, and thus bring them nearer to the God of all truth.

8. To sum up:—Faith in God, allegiance to Duty, and Hope in the Immortal Life, are the three fundamental truths of Christianity as Jesus taught it, and these truths Unitarians hold with firmness and devotion.

The above has been issued in connection with various courses of Lectures in London.

One of the mistakes commonly made about our Church is that we "do not believe in Christ;" and it may be that many who are really more in sympathy with us, if they understood us, than they are with the Orthodox Churches, do not wish to be associated with people who dishonour one whom they have learned to reverence.

Unitarians do *not* deny Christ; on the contrary they try to get back to his own plainest teaching and to his example, and adopt that as the ground-work of their faith and practice. What they deny is not what Jesus said but what vainly speculating men have said about him. While others seek to conform their faith to the creeds of the fathers, we find our faith best set forth in the Lord's Prayer, in the Two Great Commandments, and in the Sermon on the Mount. So it is true to say we are Christ's disciples, learners of him and believers in him.

We are not all exactly of one opinion as to His nature and history; even those who profess to be orthodox differ from each other in these things. But what we think is of highest importance is that men should share in his spirit of absolute devotion to God's will and of passionate earnestness for the spread of the "Kingdom of Heaven." We therefore meditate on His words and deeds, cherish His memory, and in adopting the name of Christian pledge ourselves to take up our cross and "follow him."

Will not the reader join us in this "reasonable service" to the name of Christ; and tell any who misrepresent us what our real principles are?

W. G. Tarrant.

NOT NOW.

BY M. L. D.

"I have many things to say to you, but you cannot bear them now."

No, Father, no: we cannot bear them now!
Speak to us gently. Let us feel thy hand,
Ere yet we hear thy voice, that we may tread
Unfaltering wheresoe'er thy love command.

We tremble, lest we cannot bear the cross
That waits us as our onward way we make.
Our feet are weary and our shoulders weak:
We need thy strength for every step we take!

We cannot walk alone, we cannot bear
The pain that oftentimes our hearts may swell,
Unless thou give us first the holy faith
To trust that all thou doest must be well.

So lead us gently, Father! as a child
Would seek its mother's arms at every grief,
Teach us, whene'er our path with thorns is set,
To turn to thee for comfort and relief.

And as a happy child, for every joy
An answ'ring smile finds on its mother's face,
Let us in every blessing turn to thee,
That we in each thy loving hand may trace.

Then, when we've learned to have no will but thine,
Speak to us as thou wilt, we'll gladly hear!
Whate'er the days may bring, the days are thine;
And we, thy children,—we have nought to fear.

That very valuable body, the Association of Collegiate Alumnæ, Boston, has just undertaken a systematic investigation into one of the most important questions that can possibly interest the community,—the physical condition of school-girls between twelve and eighteen. These ages are selected, no doubt, because after eighteen these students may be regarded as women, while under twelve the problem of their physical condition is indistinguishable from that of boys. But the welfare of the race, the motherhood of the coming generation, depends on the judicious management of school-girls between the ages here specified. The investigation of the Alumnæ Association is in charge of the daughter of an eminent Boston physician, and is preceded by a circular, calling attention to the following specific evils existing among school-girls: (1) Social dissipation and excitement; (2) the misuse of vacations; (3) habitual loss of sufficient and healthy sleep; (4) irregularity and haste in taking food, the omission of breakfast, and the use of a stimulating, innutritious diet; (5) tight, heavy, or insufficient clothing; (6) lack of proper exercise; (7) unsanitary condition in the home or school-room; (8) the omission of instruction in sanitation and hygiene; (9) the ambition of parents and daughters to accomplish much in little time. This is supplemented by a circular to be filled out by teachers or parents covering twenty-four questions, with columns ruled for five successive years of school life. The record thus kept will be of the greatest value for the parents or teachers themselves, and will furnish to the society that broad basis of definite facts without which no really scientific inferences can be drawn. Copies of these documents may be obtained of the Secretary of the Association, Miss Marian Talbot, 66 Marlborough Street, Boston, Mass.

Even this preliminary circular mentions facts enough to arrest attention. "It is the testimony of many educators that the school is a hospital for two or three weeks after the holidays,"—thus showing that vacation, which should be a source of health, is often utterly misused. In a New York academy, a class of sixty girls, between twelve and eighteen, were asked by a visitor what time they went to bed the night before. The average was found to be twenty minutes before midnight, and yet neither teacher nor pupils seemed astonished. Again, out of ninety girls questioned one morning in a public school, twelve had eaten no breakfast. Of these, only six had brought luncheon; and these had cake and pie. One mother explained that her daughter enjoyed her morning nap, and thought that a good strong cup of tea braced her up sufficiently for school. Such facts show the real source of much nervousness and ill-health that are conveniently attributed to the lessons learned. They also prove the need of scientific investigation, and the possible influence of sensible women in the supervision of our schools.—*T. W. Higginson, in Harper's Bazar.*

OUTLINES OF LECTURES TO YOUNG MEN.

BY JAMES C. STREET.

WHO WILL GIVE ME AID?

No. 4.

Introductory Remarks.—We have been studying heretofore a young man's *aim in life, his temptations*, and the *battle he must fight*.

In my last Lecture I pointed out how emphatically life was *a battle*; and I shewed how a young man must have *something definite to fight for*; that he must be *well-armed*, have a *brave spirit*, be *always on his guard, ready for battle, prompt to obey, and willing to die*; and I

asserted that though many times you would seem to be left alone in the conflict, with no one to cheer and encourage you, yet that in fact there were helpers, and that you were never left alone.

And I promised in my present address to take up the next and most natural question—

"WHO WILL GIVE ME AID?"

The battle is unavoidable. No young man can go through his career without meeting temptations, and trials; and he cannot escape from giving some account of them.

We have seen what sort of a preparation he must make to carry on the warfare. Thoroughly equipped, and with lofty resolution, he must go into the field of battle. For he must have the *personal* fitness and courage or he cannot help but be beaten. He must rely upon himself, trust his own nature, or he will certainly fall.

But *self*-reliance is not *all*; an army must have officers and a commander. Without leaders the most heroic soldiers are in danger of complete destruction.

Besides, your perils and foes are so numerous; they spring up full armed on every side; turn where you will they meet you and are ready for the death-grapple. Have you no comrades? "Is no helper nigh?"

WHAT FORCES ARE ON YOUR SIDE?

1. All of you, or nearly all, have friends who love you, and who are following your career with anxious solicitude. Even the orphan boy, the lonely one, has the memory of those who are gone to aid him, and the desire to keep his name unsullied. He has home love or precious memories.

And you who have not these dear ones to love you, you "still fondly keep some cherished memory." Thus you have the conviction that you must win in your life-battle, or you will bring some grey hairs "in sorrow to the grave," or sully some holy memory. You are aided, then, by this love or memory.

2. Perhaps in addition to this home-love or memory, you may have some one nearer and dearer, or some valued companion whose good opinion you cherish. The thought of these, of their sorrow if you fall away from goodness, will aid you. If a temptation is growing upon you, you will call up the faces of these dear ones, and they will aid you to fight your battle.

3. The spirit of emulation rises within you; you have read great books; you have felt your hearts throbbing with excitement as you have read of great deeds; the names of heroes are on your lips; the story of their lofty bravery and endurance thrills your souls; you see how they suffered and were strong; how they fought and conquered; and you say, with a lofty courage, "what man has done man may do;" these were only men like me—I can be like them; and the flood-tide of noble emulation swells in your souls, and you are aided in your battle.

4. The spirit of the age will aid you. That spirit is one of progress. Everything tends to the nobler and the higher. We are changing all things for the better. The past no longer satisfies. Great as were it achievements, we are impatient until we can do better. A modern poet thus interprets the spirit of the age—

"Forward! ye deluded nations,
Progress is the rule of all:
Man was made for healthful effort;
Tyrany has crushed him long;
He shall march from good to better,
And do battle with the wrong.
Standing still is childish folly,
Going backward is a crime:
None should patiently endure
Any ill that he can cure;
Onward! keep the march of time.
Onward! while a wrong remains
To be conquer'd by the right;
While oppression lifts a finger
To affront us by his might:
While an error clouds the reason
Of the universal heart,
Or a slave awaits his freedom,
Action is the wise man's part."

This spirit of progress works in *you*. You want to do better than your fathers did. Reverencing them, you want to leave enduring footprints on the rocks of time. You want to feel that when you die it may be said of you, "though the snow rests on our unrecorded grave, and our name be forgotten, we can leave a world behind us that is better and fairer and holier because we have lived in it; and rising to our own stature, we shall have taught little children to rise to a stature greater than our own, and by their Christianity to shame the

poor religion which you or I have learned to live."—*Parker*.

5. All the great men who have ever lived will give you aid. Their deeds and thoughts are your heritage. They are your spiritual ancestry. Because they lived, you are what you are. They are God's prophets pointing you to the boundless future. These men have fought battles like yours, met temptations like yours, gained victories, and now they tell you how they conquered. Every one of them stands ready to help you. Go forth to meet them, and you will find how readily they grasp your hand, and how well they fight for you.

6. Your are surrounded by aids—(*a*) the literature of the age; (*b*) the lecture-room and literary institution; (*c*) the Sunday School and the Church; (*d*) the ministers of religion.

All these stand ready to serve you. They even do more. Not waiting to be called, they call to you. Eager to help you, they press forward. Your helpers are on every side. But I have left yet to be spoken of one of the greatest of helpers.

7. Jesus of Nazareth. A young man like you; tempted in all points like you; perfected through suffering; he is indeed a divine helper. Are you troubled? weary? harrassed? have you lost your way? does your heart sink within you? are you groping in the darkness? are you needing a helping hand? O my brothers, here is a helper ready to bless, comfort, guide, sustain you. His voice sounds over the long centuries and bids you follow him. Does he not seem to say to you, to-day—

Voyager on life's troubled sea,
Sailing to Eternity,
Turn from earthly things away;
Vain they are, and brief their stay,
Chaining down to earth the heart;
Nothing lasting they impart.
Voyager, what are they to thee?
Leave them all, and follow me.

Traveller on the road of life,
Seeking pleasure, finding strife,
Know the world can never give
Aught on which the soul can live.
Grasp not riches, seek not fame,
Shining dust, and sounding name:
Traveller, what are they to thee?
Leave them all, and follow me.

Wanderer from thy Father's throne,
Hasten back, thine errings own;
Turn, thy path leads not to heaven;
Turn, thy sins will be forgiven;
Turn, and let thy songs of praise
Mingle with angelic lays.
Wanderer, here is bliss for thee;
Leave them all to follow me.

But, 8. We fall back upon the words of the Psalmist—"God is mine helper."

Of course you are not unmindful that God is the fountain of all help. It is from Him we get all the helpers I have spoken of. But in yet another and special way is He your helper. He comes nigh to your soul. You can always find Him. A thought, a sigh, a prayer, an upward breathing, and He is nigh. He never leaves you. You may be "groping blindly in the darkness," but only put out your hands, and you will "touch God's right hand in the darkness, and be lifted up and strengthened." He knows all about you; what is your strength; what are your trials; and His hosts encamp about you day and night. You are not permitted to fight the life-battle alone; it is not with you a mere soldier's battle; but you have the noblest officers, and a commander who cannot err. Do not think, then, that you are alone, and have no helpers; an innumerable company attend upon you, and God's all animating voice calls you.

Go forth, then, to this life-battle; fight for yourself, and you will find that God is fighting for you!

The Treasurer of the Unitarian Society begs to acknowledge receipt of the following subscriptions for the year 1886:—

Robert Murray,	Belfast,	.. £0	5	0
J. F. Mulligan,	,,	.. 0	5	0
H. Hyndman, LL.D.,	,,	.. 0	10	0
Mrs. Hyndman,	,,	.. 0	10	0
William Moore,	,,	.. 0	5	0
J. R. Neill,	,,	.. 0	10	0
D. Currell,	,,	.. 0	10	0
Alex. King,	,,	.. 0	5	0
Miss Aston,	,,	.. 0	2	6
John Davidson, J.P.,	,,	.. 0	5	0
R. M. Kennedy,	,,	.. 0	10	0
F. Manderson,	,,	.. 0	2	6
J. Montgomery,	,,	.. 0	2	6
Miss May,	,,	.. 0	2	6
A. K. Stewart,	Moneyrea,	.. 0	5	0
Jas. Bennett,	,,	.. 0	5	0
John Bennett,	,,	.. 0	5	0
D. M'Master,	,,	.. 0	10	0
W. Gibson,	,,	.. 0	2	6
W. A. Adamson,	Carrickfergus,	.. 0	2	6
J. E. Adamson,	,,	.. 0	2	6
J. Logan,	,,	.. 0	2	6
R. Magill,	,,	.. 0	2	6
J. Bell,	Downpatrick,	.. 0	5	0

THE UNITARIAN ANNIVERSARIES.

The 56th Anniversary of the Unitarian Society, with which is united the Northern Sunday School Association, will take place at Easter as follows:—

The Annual Sermons will be preached in the Church of the Second Congregation on Easter Sunday, April 10th, Morning and Evening, and in the Afternoon (3 o'clock) at Moneyrea, by the

REV. RICHARD A. ARMSTRONG, B.A.,
of Liverpool,

and collections will be made in aid of the Funds of the Society.

THE WELCOME BREAKFAST

will take place in the Lombard Hall on Easter Monday, at 9-30 o'clock. James M. Darbishire, Esq., of Liverpool, will preside. Tickets, 2s. each, to be had at the Depository, Queen's Arcade.

A SUNDAY SCHOOL SERVICE & CONFERENCE

will be held at Comber on the afternoon of the same day, at 4 o'clock. The Rev. W. G. Tarrant, B.A., of Wandsworth, will preach. After tea, addresses will be delivered by various gentlemen from England and Scotland.

THE ANNUAL MEETING

will be held in the Lecture Hall, Rosemary Street, at 7-30 p.m. John Ritchie, Esq., will preside. The Reports for the year will be presented, and Committees for next year appointed.

The following are expected to be present and take part in the meeting:—The Rev. R. A. ARMSTRONG, B.A., Liverpool; JAMES M. DARBISHIRE, Esq.; JOSEPH T. PRESTON, Esq., London (British and Foreign Unitarian Association); Rev. W. G. TARRANT, B.A., London (Sunday School Association); Rev. A. SHELLEY, Templepatrick (Northumberland and Durham Association); JAMES GRAHAM, Esq. (Scottish Association), in addition to other representatives and local friends.

R. M'CALMONT,
G. W. BANNISTER, } Secs.

Rosemary Street Mutual Improvement Association.

FIFTEENTH SESSION, 1887.

The Committee have much pleasure in announcing the following

PROGRAMME FOR APRIL, 1887.

April 4—Lecture: "Charles Kingsley," .. .. Rev. J. H. Bibby.
„ 11—Easter Monday—No Meeting.
„ 18—Conversazione.
May 1—Annual Business Meeting.

HENRY FERGUSON,

MERCHANT TAILOR,
AND
GENTLEMEN'S
OUTFITTER,
8, BRIDGE STREET.

THE Finest and most Stylish Stock of GENTLEMEN'S CLOTHING of the Season.
As the TAILORING DEPARTMENT is conducted under the most scrupulous supervision, and none but First-class Workmen employed, Gentlemen may rely on their Orders being furnished to their entire satisfaction.
Outfits furnished for India and the Colonies.

THOMAS HENDERSON,

AUDITOR, ACCOUNTANT AND RENT AGENT,
GRANVILLE BUILDINGS,
43a, HIGH STREET, BELFAST.

Agent for "Manchester" *and* "Alliance" Fire Offices *and* Scottish Amicable Life Assurance Society.

UMBRELLAS.

IF YOU WANT A REALLY GOOD UMBRELLA, MADE IN FIRST-CLASS STYLE, one that will stand the test in wearing, at a Moderate Price, go to

MORTIMER'S,
THE LARGEST MANUFACTURER OF UMBRELLAS IN IRELAND.

Umbrellas of all kinds Made to Order and kept in Stock.

Umbrellas Re-Covered in Half-an-Hour from 1/6 up

REPAIRS DONE AT ONCE.

MORTIMER'S
5, HIGH STREET,
Two Doors from Forster Green's, and
16, NORTH STREET, BELFAST.

14, QUEEN'S ARCADE,
DONEGALL PLACE,
Belfast,
—::—
AND AT
LARNE
—::—

The Vienna Photo. Art Co.
F. CHARLES, Proprietor.

Our New STUDIOS are the Largest and Best Adapted in Ireland.

Groups of upwards of 50 can be taken.

Prices Moderate.

Enlargements in Oil and Water-Colours, &c., from £2 to £50.

"SIROCCO" TEA,

FROM OUR OWN PLANTATIONS IN INDIA.

Our entire produce is assorted into two qualities, and may be had in packets of 1 lb. and upwards.

PEKOE, ... 2/- per lb.
PEKOE DUST, ... 1/6 „

Each Packet is closed with a seal on which the word "Sirocco" is impressed.

Terms—Strictly Cash with Order.

Depots in Belfast—
No. 3, SHAFTESBURY SQUARE (Dublin Road).
„ 3, NEW KING STREET (off Mill Street).
„ 92, ROYAL AVENUE (Next to Free Library).
SIROCCO WORKS (Bridge End, Ballymacarrett).

DAVIDSON & CO.,
TEA GROWERS, CACHAR, INDIA.

Head Office—Sirocco Works, Belfast.

READY-MADE DEPARTMENT.

I invite attention to my well-assorted Stock of BOYS', YOUTHS', and MEN'S READY-MADE CLOTHING, in all the Newest Styles, which I offer at very reasonable prices.

JOHN GREENFIELD,
58 & 60 HIGH STREET.

A CARD.

HERBERT DARBISHIRE & CO.,
STOCK & SHARE BROKERS
AND INSURANCE AGENTS,
7, Queen's Buildings, Royal Avenue,
BELFAST.

All classes of Securities bought and sold at closest Market Prices. Highest Prices given for American and other Coupons. Special attention given to Confidential and Trust Investment business.

N. A. CAMPBELL,
(Established in Donegall Place in 1863)
General House-Furnisher,
THE BELFAST CARPET WAREHOUSE,
Furniture and Bedding Showrooms,
8, WELLINGTON PLACE,
BELFAST.

THE BEST COAL
SUPPLIED BY
WILLIAM M. BARKLEY & SONS,
IN QUANTITY, QUALITY, AND VARIETY,

For Household, Greenhouse, Steam, Gas, Lime-burning, Kiln-drying, SLOW-COMBUSTION STOVES, or any other purpose.

WHOLESALE OR RETAIL.

ESTABLISHED 1838.

Coal Office, - 23, Queen's Square, Belfast.
Coal Depot, - Queen's Bridge, Corner Station Street.

Telegraphic Address—"BARKLEY, BELFAST." Telephone Number 149.

Printed by JOHN A. MURPHY, 16, Howard Street, for the Unitarian Society, and Published at their Depository, 16, Queen's Arcade, Belfast.